



# ਰਵੀਰ

Thanks Giving

To Departed

Ancestors

eBook edition by ਰਾਜੇਸ਼

ब्रह्म the creator

रक्षन् the preserver

लहन् the destroyer

वेद्ये नानुष्ठिते

इति words used

Meanings are given then and there for ease

# Preface

## chapter i

*Thanks giving a harvest festival, to start with when Man thanked God for good harvest going onto to be a Church event with the prayer to the good lord*

*"may God in his infinite love and mercy bring the whole Church, living and departed, in the Lord, to a joyful resurrection and the fulfilment of his eternal kingdom"*

*To pray for the departed is to know whom to  
pray for, the ancestors by blood or ancestors  
friends not by blood or both*

*I have taken both, therefore they form the  
threads to fabric on which the concept of  
'Pitra paksh and shradh' vedik thanks giving  
to the departed has been drawn*

*It being a story of my ancestors maternal &  
paternal by the union of my mother & father  
that produced me and the those I looked up  
to but not related by blood*

*my quest for my roots lead me to discover  
such amazing facts of life and the value  
system that continues to erode as time goes  
by.,.*

*What was a brief historical paper, put  
together for the family & patidars ( larger  
family ) of Mawai & Balleria ki Chungii has  
expanded with each revision to take this  
form of eBook the 6<sup>th</sup> draft and 5<sup>th</sup> revision*

*I would like to place grateful thanks to those  
whose guidance and inputs made it possible*

*My notes from my diary as I observed since  
childhood, places I visited with or without  
my parents that ran more than mere  
travelogue*

*Pundits of Mattan in Anantnag District of  
Kashmir, Pandas of Badrinath, Ayodhya,  
Gaya, Kashi Prayag among others to Barhni  
in Nepal*

# Introduction

## chapter ii

*Ancestors thus named are real names but  
they could be anyone with any name*

*A face or a name in crowd  
the fact does not change  
which is to make the larger point and the  
ethos of defining the ancestry and*

*The Vedik Thanks Giving*

*To The Departed*

This being a multi chapter, six part book understanding the complexities of the subject its rituals and place to perform where :

## Part 1

*The meaning and the ritual of Vedik thanks as given in sanskrit holy text translated in English not by the author multi sourced due credit where ever possible has been given on commentaries of holy text*



## Part 2

*Ancestry by blood as sealed at birth, and  
how it fades or stays over time, erosion of  
human values and the lust for copper turns  
out to be more powerful and thicker than  
blood*

## Part 3

*Parental ancestry and the legend of Mawai,  
my native village and how the nomadic who  
lost their lands of Saket, went all around to  
Barhni in Nepal that's why the nomenclature  
sealed for generations to come of Barhanian  
Misr' as we were, are and will be called*

## Part 4

*Maternal grand parents house, city house and subsequent loss of house, original natives of Kherii khota, where large land holdings belonged to my maternal great Grand parents. Ancestors, village from where the two brothers, ShymaPati and RamChander moved to city and anchored themselves, close to each other in Azamgarh Town*

## Part 5

*Ancestry that's borne out of respect love &  
affection for those elders who are not blood  
relations but the bond of truth, affection  
beyond caste and class, let it be water that  
is thicker than blood*

## Part 6

*Vedik astrology and Pitru Dosh, problems arising and ways to please the disturbed soul for love peace and happiness*

*Vedik Astrology signifies equal importance to Thanks Giving and clearly shows the root of many a miseries of some departed soul kept in pain by the wrong doing of some other departed soul or the debt of the wrong to be made good by the descendants*

*Many interpretations that many reasons*

## chapter iii

### How to get the Number of Ancestors over 7 generations

*Seven generations is what is considered to  
look for ancestry in vedik terminology*

*It becomes a huge number as 1<sup>st</sup> generation  
of two (2) parents father and mother + add  
four (4) grand parents as 2<sup>nd</sup> + eight (8)*

*great grand parents as 3<sup>rd</sup> + add sixteen  
(16) as generation 4<sup>th</sup> + thirty two (32)  
add as 5<sup>th</sup> + sixty four (64) further added as  
6<sup>th</sup> making the number so far as one hundred  
twenty eight (128) added finally as the 7<sup>th</sup>  
generation makes the ancestry of two  
hundred and fifty six ( 256 )*

*Some text and rituals consider a minimum of  
three (3) generations corresponding to eight  
Today other than Royalty not much is known  
beyond great grand parents to trace seven  
generations back requires mammoth tasks  
time and effort*

*Generations now are modern supposedly  
thinking parents trying and adding numbers  
to wealth with less and less inter active time  
with children have lost and are least  
interested or trying to know ancestry often  
the attitude being who has the time till  
heavens fall*

*But when things seem to be going all wrong  
running to astrologers and performing rituals  
of peace to the departed a selfish motive,  
but never the less forced by fear and desire  
to make it in the material world*



*Vedik Thanks Giving does get performed normally an once annual ritual that neither cost much time or money a small effort is all it takes to remember and stand in gratitude to ancestors*

## chapter iv

To Those who made me

reach out to discover

My Ancestry

a tribute & gratitude

*To know the names and about my ancestry it was made possible by Family elders especially Munna Pradhan of Barri Patti in Mawai, who arranged meetings and delivered information as kept with the families including one railway ticket collector of Awadh Tirhut Railway in 1920's a Barhania Misr' thus related, Misra's of Nepal who no longer stayed in Barhni, records maintained by Panda's of holy places*

*Vimla Devi, who narrated her pain not to world but me whose story telling of historical history while I stayed in Azamgarh all alone when only twelve years old away from Parents*

*Dedicated to my elders of family, family friends that form the vast reservoir of such fond memories that came my way out of love & affection more precious than any dime that would have come*

*To near and dear one's special mention of  
Shiv Kumar Ojha, Bengali, Bhojpuri, Hindi  
writer from Calcutta and Mauritius*

*whose inputs from his book, "ek nirali aurat"  
woman ahead of time character based on  
ManiMala an biography of sorts  
and to those who were fond of me, and  
have departed, for me they are the  
ancestry thicker than blood ancestry*

*To those who have no one to mourn or remember during Pitra paksh or Shradh period of thanks giving with faith once each year in Vedic Panchang ( calendar )*

*I was fortunate to have learnt the meaning and the importance from various masters cut across India and Nepal to Tibetan masters and the simplicity to do, traditionally in Pitra Paksh with Shradha the Shradh*

*Son cannot perform as long his father is alive  
But even then it can be done after taking  
permission from the father that he the son,  
be allowed to do for those for whom no one  
might be doing as described in  
Dharmasindhu where the king or Crown  
Prince took the permission of King or the  
Rajya Prohit the Royal Priest in absence of  
father to perform the Vedik Thanks giving in  
the period of pitra paksh*

*King or the Crown Prince and the Royal  
Priest were regarded as fortunate to be able  
to perform the highest ritual of gratitude to  
the departed, more than done for the living*

*Such kingdoms are said to have received the blessings of the departed to be able to enjoy radiant happiness*

*This practice of king doing the thanks giving and remembering the departed subjects, got lost somewhere in time to make way for animal or human or both sacrifice to please the Gods and the departed*

*Today human sacrifice is rare even animal sacrifice is seldom. Symbolic sacrifice is the breaking of coconut to please the Gods*



*Water and Air, the essence of life is the medium to perform the ritual, mere taking the water in two palms and offering to departed is good enough*

*Simplest of the ritual that's not idol worship  
Preferably standing in river, lake tank else just offering water while looking at Sun, a daytime ritual as all offerings are to visible Sun*

*Shradh can also be done by offering water on Shiva Lingam as Shiva being the destroyer*

*It bears no restrictions for women to do, in fact women were allowed to perform all ceremonies from cremating the dead to performing Shradh, somewhere in medieval times women started getting barred from a lot many rituals*

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# Part 1

## chapter १

*holy sanskrit text translations multi  
sourced as they were written in  
translation or commented by various  
scholars of Vedic literature & philosophy*

Quoting the importance from various holy  
sanskrit text translations multi sourced as  
they are to put across better understanding  
significance and the ritual as *stated*

*in the brahmapurāṇa*

Offerings made after taking into account the  
time and place and done with complete faith,  
abiding by all the rules and with the intention  
of them being received by the deceased  
ancestors, is known as *Shraadha* Vedic  
thanksgiving

From ग़ारुड पुरान

*Garud Puraan* and other Puraans it is clearly stated that by offering this pooja to the forefathers and departed dear ones, their souls feel gratified and they bless the person

In markandey puran

*Markandeya Purana* says that if the ancestors are content with the shraddhas, they will bestow health and happiness upon the performer. However let it be known that the underlying emotion is gratitude towards them and not with the view tht doing so will give good returns

Modern astrologers have expanded this very fact and build the concept of Pitra dosh in Charts, horoscope detailed later

In the Holy text श्रीमद्भागवतम्

it is mentioned that 'if a dead person has nobody to do *Shraadha* then it is the duty of the king to do *Shraadha* for the departed soul

The energy generated from the ritual of *Shraadha* is similar to the energy of the three subtle-basic components (*Sattva, Raja and Tama*) in the subtle-body of the ancestors

Hence the subtle-body is able to cross the plane of mortals (*Martyalok*), quickly, with the energy generated by the *Shraadha*



A subtle-body which crosses *Martyalok* cannot come back again into the atmosphere of the Earth to trouble his descendants. Therefore the *Shraadha* ritual has immense importance. Otherwise, many subtle-bodies trapped in the vicious circle of desires can bring obstacles in one's spiritual practice (*sādhana*) and can divert us from doing spiritual practice (*sadhana*).

*From the bhagavad gita*

*Ch.12-Verse 5*

*The Blessed Lord said:*

Greater is their trouble whose minds  
are set on the unmanifested; for the goal  
the unmanifested, is very hard  
for the embodied to reach

Quoting इज्जतलो इरोरanananda

*Divine Life Society, Rishikesh*

*Sraddha* is the name of the ceremonies performed by relatives to help the *Jiva* (individual soul) who has cast off his physical body in death. A *Jiva* who has cast off his physical sheath is called a *Preta*

The part of the *Sraddha* performed to help him at this stage is called the *Preta Kriya*

There are two classes of *Pitris*, viz., the Celestial *Pitris* who are the lords of the *Pitri Loka*, and the *Human Pitris*

who go there after death. *Brahma* is the paternal grandfather of all

*Kasyapa* and the other *Prajapatis* are also *Pitris*, as they are the original progenitors *Pitri Loka* or the Abode of the *Pitris* is also called by the name *Bhuvar Loka*

*From the bhagavad gita*

*Chapter 9, Verse 26:*

*The Blessed Lord said:*

Whoever offers Me with devotion and a pure mind (heart), a leaf, a flower, a fruit or a little water - I accept this offering

*Commentary by Swami Sivananda*

*Divine Life Society, Rishikesh*

A gift, however small, is accepted by the Lord, when it is offered with profound faith

The Lord is quite satisfied even with a leaf, a flower, a fruit or water when it is offered with single-minded devotion and pure heart

You need not build a golden temple for Him  
Build a golden temple, not to be mistaken  
with Harmandir Sahib also called golden  
temple in your heart. Enthrone Him there  
He wants only your devoted heart. A leaf, a  
flower or a fruit are merely symbols. The true  
means of attaining the Lord is pure  
unflinching devotion. All the objects of the  
state belong to the king

If servants of the state offer with devotion some objects to the king he is highly satisfied. Even so all the objects of the whole world belong to Him. Yet, He is highly pleased if you offer even a little thing with devotion

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From The पुराण रचने

*Chapter 2, Mantra 34*

"Satisfy the *Pitris* (departed ancestors) with oblations of *Tarpan* (water etc.) using the word '*Svadhā*' "

Sanskrit text :

इवध्वा इथा तर्पयता लघु पितॄन्



*From The Mahabharata*

*Santi Parva*

Vyasa said; Those that are conversant with  
the scriptures behold, with the aid of acts laid  
down in the scriptures

Soul which is clothed in a subtle body and is  
exceedingly subtle and which is dissociated  
from the gross body

As the rays of the sun that course in dense masses through every part of the firmament are incapable of being seen by the naked eye though their existence is capable of being inferred by reason, after the same manner existent beings freed from gross bodies and wandering in the universe are beyond the ken of human vision

As the effulgent disc of the sun is beheld in the water in a counter image, after the same manner the Yogi beholds within gross bodies the existent self in its counter image

All those souls again that are encased in subtle forms after being freed from the gross bodies in which they resided, are perceptible to Yogis who have subjugated their senses and who are endued with knowledge of the soul. Indeed, aided by their own souls, Yogis behold those invisible beings

*From the ~~mahabharata~~*

*Asramavasika Parva*

Vaisampayana said:

On the twelfth day, the king, properly purified, duly performed the Sraddhas of his deceased relations, which were characterised by gifts in abundance

*From लघु इलाहा*

Whatever a man, full of faith, duly gives according to the prescribed rule, that becomes in the other world a perpetual and imperishable (gratification) for the manes

At all rites in honour of the manes the word *SWADHA* is the highest benison.

*During Agni-Hotra or Havan ceremony oblations are offered to the gods with the word SWAHA*

From ऽundaka upaniṣad

*Translated from the original Sanskrit by*

*Swami Prabhavananda and Frederick  
Manchester*

Finite and transient are the fruits of sacrificial rites. The deluded, who regard them as the highest good remain subject to birth and death

The word 'tarpana' means satiating or satisfying. It implies the rites relating to satisfying the departed souls particularly one's forefathers

It consists of standing in water after bathing in a river or tank and offering water thrice taking it in the joined palms of hand, with appropriate mantras to all beings of creation from *Brahma* down to the blade of grass

*Manusmriti* (verse 2.176) says that *Tarpan* to devas, pitrus and rishis is a compulsory part of the daily routine of every *brahmacharin*. The water may be mixed with gingelly seeds (*til*). *Tarpana* is said to satiate the gods, manes and sages to whom it is offered

Vedik Sanatan Dharma considers death as a transition from one life to another. It believes that the disembodied soul badly needs help and succor from its descendents, not only during the period following the death of the physical body but also during its journey to the other worlds. It is here that come the role of the various rites performed immediately after death and also other rites that are repeated every month for a year or even every year thereafter



These rites generally go by the name '*shraaddh*' the literature on the subject of *shraaddh* or *pitra puja*n is enormous

The original concept of performing the ritual of *Shrāddha* was conceived by *Sage Atri*, the son of *Lord Brahma*

*Sage Atri* narrated the ritual of *Shrāddha*, as laid down by Lord *Brahma* to *Nimi*, one of His descendants. This established ritual has continued till today. *Manu* was the first one to perform the ritual of *Shrāddha*. Hence he is called the deity of *Shrāddha*

According to *Ramayan* when Lord *Rama* Goddess *Sita* and *Lakshmana* were staying in the forest, *Bharat* met and appraised them about the death of their father

After hearing this sad news Lord Ram performed the ritual of *Shrāddh* for his deceased father

*Pitra Paksh* is a fortnight of remembrances and thanks giving. It reminds all of us to be grateful to our fore fathers on this day and to pray for them who have left this world

Even if our rational mind, soaked in scientific ideas, may not justify the rationale behind these ceremonies

It might still be a good idea to just remember our forefathers and silently pay our obeisance to them

It is a good practice to set apart at least one day in a year for the remembrance of one's near and dear relatives, friends and learned people that are no more to give in charity to needy man animal marine vegetation in memory of the dead to build one's character

and devote to the practice of plain living and high thinking

This will be in keeping with our past traditions and will also give a new orientation to and infuse new life into practices that have become lifeless and meaningless to many in today's world

Culture and Heritage are the bonds of civilisation where traditions is all that one carries from one generation to another

Children learn seeing what their parents do and teach them, the theory of DNA and the evolution of family social structure is as important as other achievements of life

Let departed ancestors, just be not forgotten history ar at best adorn the walls like any other piece of furniture

*From the ~~mahabharata~~*

*Anusasana Parva*

*Bhishma* said: When my father *Santanu* of great energy departed from this world, I proceeded to *Gangadwara* for performing his *Sraddha*

Rituals of religion, like the husk of a seed  
preserve its life and make it germinate

Philosophy without religion becomes  
meaningless

Religion without rituals becomes insipid. The rituals of a religion, like the husk of a seed, preserves its life and make it germinate

It is only when the rituals are separated from the faith and assume an independent existence that they become mechanical and lifeless

A wisely planned and solemnly conducted ritual prepares the ground, creates the atmosphere, suggests the mood and predisposes the mind so that the spiritual aspirant may easily detach himself from the

world and feel the mysterious presence of  
the Supreme power called God

The world's great spiritual giants have all  
been produced only by those religious sects  
which have been in possession of very rich  
mythology and ritual everything that is  
beautiful and sublime in religion  
Let people have them let those who so  
desire have them the most wonderfully  
developed in spirituality and rituals of faith



# Ancestry

Sealed at Birth

part 2

My ancestry like anyone else, starts with birth  
I was born at Southern Nursing home  
Calcutta as the 1<sup>st</sup> & last surviving child to  
one ManiMala women much ahead of times  
her DNA was thus made

She always knew what she wanted and did  
work to get, but God has his own ways, not  
delivering the wishes at times

As much as she wanted to have a daughter  
She produced me a son 'oh my god' on  
feb'27 in the year of the lord by Scottish male  
Gynaecologist unthinkable even today

but she being what she was her logic was simple in metropolitan India delivery rush makes most lady doctors booked, male gynae' has only me so, I get full attention one gynae' one patient

After all her husband, LakshmiNarayan nicknamed LN by his friends was a Indian turned German expat with Siemen's who was posted with one another German German for three four years to set up the India office, in late 1955 after qualifying from BENCO did higher engineering in Germany

Joined the German major, Siemens with plans to make Germany and German his choice

Being in Germany soon after the war found less men to compete for female company thus had left one or two German girl friends back in Germany to be back soon, fell in love with ManiMala and she desired him, more than love, because the clever woman she was knew very well that she will not find a better man who would give her absolute freedom to do whatever pleased her

Calcutta Club dating in the late fifties, sealed the affair. Soon they got married through her cousin and his good friends including one Nandlal Banerjee, insurer and an astrologer they all played match maker to make the match, possible that no one thought would last more than few weeks or months

Bride ManiMala's biological mother's family was greatly progressive family knighted by the Crown the company sarkar as called then by Indians, during the British Raj

While LN's family was rich wealthy  
*Zamindars*, feudal land lords the biggest in  
that area, but father had joined the United  
Provinces Subordinate Service thus serving  
the Raj, and both his parents were dead so  
friends played a trick for the elders and to  
hood wink them the conservative lot that  
they were was to give an materemorial  
advertisement in an English daily for the  
girls cousin responding and officially meeting  
the boy before, bride's parents met the boy  
And his elder brother and his wife at village  
to seal the match

She believed in God but not being in  
regimentation of prayer and attendance to  
temple, love for all more for the animal world  
Her husband would follow the order and  
would wear his faith up his sleeve *yugopavit*  
the sacred thread and the *chootii* thin pony  
tail hair, his wife choose to crop her hair

Marriage survived to produce me after a  
miscarriage and Germany was forgotten for  
good but not German

I had no clue what my ancestral village was like, I had never seen it my parents would not visit only contact was with the Basti City house the Tappa Haveli on Mansion Road now Malviya Rd the main thorough fare the road for State Buses till date to close by Main Bus Stand. Where *bacchii buvaa*, issueless young widow the younger sister of my father stayed in one corner of the house

My mother and *Bachii buyaa* had a great bond the two women were soul mates, later I learnt the reason why my mother never went or allowed me to go to village Mawai



Soon after her marriage she visited the village as the newly wed bride for the *mudikhae* ceremony, where the face of the bride is seen by the groom's family as she the bride's face remains hidden till then

Widows are kept away as it is taken as bad omen for them to see or be seen or the face of bride be shown

My mother the woman well educated and ahead of times will not have it the tradition of ceremony, she who could chat up to have her way be friend a young girl

who spied as to where the young widow sister was, just when the entire population was sitting waiting for the bride to be presented and the big meal to be served, she walked straight to *Bacchii* traditionally allowed to wear only white coarse cotton sari with no make up whatsoever hiding in one corner, pulled the shocked women and said I am your brother's wife, as much as I wanted to have you for the wedding the *baraat* the groom's family and friends of only twelve men with no woman came for the wedding to be received by thousands of bride's guests

That was the start and end of the ceremony  
all went loose guests left saying go get  
educated wife in a *zamindaar* feudal family  
no respect for elders no faith in religion or  
culture, ManiMala walked away with the  
widow sister as some elder lifted his hand on  
her screaming cursing why were she in the  
house when all were busy welcoming the  
bride

Walked to the Swami Narayan Chapia railway  
station three kilometres away to catch the  
next passenger train

My father's only brother elder to him, who had approved the match, shocked embarrassed but not surprised sent his son to go behind with one of the many servants, who was sent back with a note that read :

*" I have been such an pain to you, it's probably the streak of madness in me  
You have the right to call of our matrimony  
you do deserve someone better, I will not seek another partner days spent with you are enough to last a lifetime, you gave me my biggest joy the moment when you put sindoor*

*Sindoor ( vermillion on parted hair  
symbolising married woman ) yours ,,,*

Meter Gauge Train in those days to Basti and  
the three reached Tappa Haveli to settle  
*bacchii* at Basti and left alone to go back to  
Calcutta

I had met the Paternal family but not seen  
the village my father use to go at times but  
me and mom stayed back at Basti as she had  
declared once that she had been to Mawai,  
never again over her dead body

She shall not and she kept her promise to her self, right or wrong was never a question with her

It was Christmas break of 1977 in 1<sup>st</sup> year college in Delhi that I wanted to see Mawai

so I travelled alone to Lucknow, did find time to go to Risaldar Park not far from Char Bagh railway station residence of Maternal Uncle and Aunt, tradition has it that they be addressed as *Mausa*, *Mausi* but the prankster in me, would not mend to tease provoke by calling *Mausa* as *Jijajee* that my

mother was entitled to call him and *Mausi* as *didi* she in fact was more of a mother like that one learnt over the years

*Jijajee* would get furious and chase me around abusing the world how bad mannered I was to catch me beat me with a smile, most often I would hide in neighbours Bengali household whom I addressed as *MachiMa* that angered my uncle further to the Buddhist monks and monastery, lanes by lanes one knew well just to hide, and I was welcome child at Risaldar Park

Late evening back to Chotti line side of Char bagh ( small gauge ) to catch the steam engine train to Basti

It was cold winter night, no heating fast passenger train with nothing to wrap no blanket no shawl only my sports blazer to keep me warm, nature teaches to adapt found a gunny bag full of old clothes to be my make shift warm bedding

Never been alone to Tappa Haveli, but it was easy local tempo transport to main Bus stand



then look for the statue and walk till one sees the two storey house, that being the biggest painted off white where the District Auditor General office on the front half portion stood

Met *bacchii buvaa* found *tao jee and tae*, father;s elder brother and his wife and three went next morning to Swami Narayan Chapia where servants were there to receive as programs were fixed in advance by *tao jee*

My first steps at S.N. Chapia station were that of the Prince coming to his kingdom after decades

even though I was the surprise visitor still as

usual the station staff wishing in uniform

It was a good sight and feel good, servants

to take bags tractor trolley to take us 3 kms

away to Mawai though I and *tayaae jee*

whom I called *Bappii* opted to ride the slow

bullock cart to village that was full of

excitement, the sounds creaking wooden

wheels my 1<sup>st</sup> and last ride

And thus my tryst with Mawai and the quest

to reach the roots, huge big house biggest in

Mawai to stay, Zamindari sitting called kothi

was big with heads of deer, leaped hunters

trophy to display on walls, looked and felt  
more of Rajput household than Brahmin  
And being told that we were the biggest  
zamindar of the area, next best was a distant  
less than half to half in holding

e2nivaran

Legend of  
Māwai  
Parental Ancestry  
part 3

**Misra's** of village Mawai, District. Gonda have been *Talukdars* ( demy rulers ) since the 13th century AD. somewhere in Saket, area around famous Ayodhya the birth place of Lord shriRam in Uttar Pradesh

Family was honoured by the then rulers and had it's own *Lakshar* ( Army) later called *Hazara's* in whose command 1000 man army stood, even when they were a few dozen gureilla warriors, Masquerading to be a lot many that's why the title of *hazara*

Century later in battles's against Muslim invaders, had to flee across Saryu river to the Northern jungle's of Gonda

North of Barhni, in the thick forest of Nepal *Terai* ( foothills ) bordering Basti in Uttar Pradesh, North of Ayodhya

Living off the land hunting to survive the harsh cold imagine still to be called Brahmins at the end of the day

**GopalDutt,** led the group with a handful of survivors. Nomadic lifestyle and living out of land, in the jungle's forced the tribe of brahmin's, to hunt and be non-vegetarian for survival

Constantly moving south to return to Saket, was the prime objective. First permanent habitation was established at Barhni, where family of *pattidars* ( related by blood, though separated ) are residents, till date. Therefore, all Misra's are called, Barhania Misr' - phonetic for Misra, the commonality being that all Barhania Misra's be **Vaishist** *Gotram*

# ॠदवीरु गूतरा

Theory & Evolution

Sapt Rishis

To Caste System

in ANCESTRY

chapter ॠ



Vedik *Gotra* or *Gotram*, is the start of a particular order and is casteless like all Vaishist of any caste under the Vedik Varna system are the original pupils of Vaishist Rishi. who was the, Guru of King **Dasharath**, King of Ayodhya and father of **Lord SriRam**

Commonality of Language, Culture and ancestry under one Chief was the start of tribes throughout the world those who have remained irrespective of religion, be it Animism, Christianity or any other remain to

be identified as Tribal of a particular tribe  
be it anywhere including India

The description as given and duly translated  
regarding my *Gotra* that is the Vasistha Gotra  
by paternal ancestry

*Gotras* are arranged in groups, there are  
according to the *Asvalayana Srautasutra*,  
four subdivisions of the Vasishtha gana, viz.  
Upamanyu, Parashara, Kundina and  
Vasishtha (other than the first three) Each of  
these four again has numerous sub-sections,  
each being called *Gotra*

So the arrangement is first into *ganas*, then into *pakshas*, then into individual *gotras*

The first has survived in the *Bhrigu* and *Angirasa gana*

The principal eight gotras were divided into pakshas. The pravara of Upamanyu is Vasishtha, Bharadvasu, Indrapramada the pravara of the Parsshara gotra is Vasishtha, Shaktya, Parasharya; the pravara of the Kundina gotra is Vasishth, Maitravaruna, Kaundinya and the pravara of Vasishthas other than these three is simply Vasishtha

It is therefore that some define pravara as the group of sages that distinguishes the founder (lit. the starter) of one gotra from another

There are two kinds of pravaras

- 1) sishya-prasishya-rishi-parampara, and
- 2) putrparampara. Gotrapravaras can be ekarsheya, dwarsheya, triarsheya, pancharsheya, saptarsheya, and up to 19 rishis and the other with seven sages (saptarsheya pravara). This pravara may be either sishya-prasishya-rishi-parampara or

putraparampara

When it is sishya-prasishya-rishi-parampara marriage is not acceptable if half or more than half of the rishis are same in both bride and bridegroom gotras. If it is putraparampara, marriage is totally unacceptable even if one rishi matches

while marriage within caste is encouraged and desirable, inter caste marriages were prohibited and remain to be opposed even today

To sum it same gotra, like all vasistha are siblings thus marriage being incest, while marriage between Brahmins, with different gotra declared right and encouraged

**Vasishta** belonged to 3rd century BC and a native of North India. Vasishta's teachings are called Vasishtasutra or Vasishtasmriti

According to the Brihadaranyaka Upanisad Gautama and Bharadvaja, Visvamitra and Jamadagni, Vashishtha and Kashyapa and Shandilya are seven sages (also known as Saptarishi) the progeny of these seven sages is declared to be gotras

This enumeration of seven primary gotras seems to have been known to Paṇini

The offspring (*apatya*) of these seven are gotras and others than these are called *gotravayava*

There exists another theory about gotra sons of a sage and disciples of the *gurukul* would have same *gotra*

It is believed that they possess similar thought and philosophy. People of same *gotra* can be found in different castes

Ancestry by Gotra does evolved as by birth in that caste or by students of the same Guru irrespective of caste thus declared as one huge and mammoth family

To illustrate the point, of ancestry by guru and the sane *gotra*, at gurukul an extreme and Famous story based on cinema was made, is that of a student who walked to *gurukul* ( school ran by a Guru, or teacher) to learn the holy scriptures to be a man of God on being asked whose child he was his reply was simple

*" mother instructed me tell the truth to Guru, and let him decide and Sir, the truth is, my mother is so and so lowest of the low who entertains men to make a living, I am told that one of them fathered me "*



Character is to speak the truth, howsoever difficult it be, and not to hide from Guru or master any thing howsoever bitter

Child could have lied, but not for his mother was honest to herself, her child and to God that opened the doors of wisdom and recognition as the highest caste

Guru replied only a Brahmin the highest caste you are, for you and your mother have the courage and strength of character to be honest and speak the truth to Guru howsoever painful difficult and hard it maybe

*“ I promise to impart all the knowledge that  
I have to you like all others in my gurukul ”*

the guru replied with respect

Moral of the story doors of wisdom were open to all irrespective of birth, caste, race colour of skin rich or poor for this particular child, whose mother was the lowest of the low by profession, caste or anything moral immoral, right or wrong truth triumphs his *gotra* is thus Brahminical Ancestry for this child starts with the Guru no blood relation but thicker than blood, as all others were not known or kept unknown

Gotra is always passed on from father to children among most Hindus. However, among Malayalis and Tulus it is passed on from mother to children

Thus the progeny established by the first pupil, who may or may not be son of Guru Vaishist, but was a brahmin, would have his Gotram as Vaishist

Likewise pupils from other caste, kshatriya, vaish or shudra would have the Vaishist Gotra and are also called *Guru Bhai* brothers by virtue of having a common guru

The children of the first brahmin vaishist, would later sub divide, to different brahminical titles

Barhania Misr' of vaishist gotra would constitute one family

Though they may have permanently, settled anywhere in the world

**It takes just one  
pregnant women  
To start all over  
again**

chapter ੭੦

In ongoing battles with Moslem invaders complete tribe of Misra's was annihilated except mother of **Nilamber**

who was carrying Nilambar, at that time For some She fled the area, disguised as a servant women, to her father's village, while others think she was already at her father's house for delivery. where few months later Nilambar Misra, was born, who re-established the Misra *Vansajawali* ( order )

He lived with his maternal, grand parents till the age of 24

Nilambar, was addressed by the villagers as *pittaava* ( foreigner ) Nilambar was intelligent, and worked in the court of Paayar King. impressed with his intellect, king granted him lands

He asked for land, where there was a blacksmith, tucked in the wilderness with nothing around. Why did he ask, no one knows but, also did he get what he asked

Land around Barhni, was where he settled. Pockets of habitation, in the jungles, were established and children were asked to move south towards Saket

Today *patidars* common roots, tracing to Nilambar, are scattered from Barhni, Bhatuka to Misrauli, Mawai, Kedarabad Bakhrauli, Nagra among others, in Gonda & Basti districts of *Purvanchal* ( Eastern Uttar Pradesh )

**Nilambar** had two sons, **Ladhu** and **Badhu**, Ladhu moved and settled in and around Mawai, while Badhu stayed back at Barhni

1857, revolt against the British raj. Misra's declared themselves independent of British and are set to have contemplated, direct rule, under Bahadur shah Zafar, as *Jagirdars* ( demi rulers )



General Taylor led the British army against the small force of not 100 only but who had the advantage of the terrain the thick jungle's of Terai, and were able to stand the mighty British army for 3 to 4 months, eventually losing to Gen. Taylor

1858, Queen Victoria annexed all lands of Misra's and gave it as grant to Gen. Taylor who in turn sold, the lands to Misra's of Etayee, Garhaa, Mawai and the remaining to Avadh Tirhut Railway company

Mawai falls under Chapia police station, Block Chapia nearest railway station is, Swami Narayan Chapia

named after Swami Narayan, the founder of Akshardham, who hailed from Chapia

Mawai has no tar or cemented roads till date though it is less than 3 kilometres to Chapia. A new link road to Bhavanjotia connecting Chapia to Bhabnan Sugar mills is still shorter. Village population is around 8k to 9,000 where 30% belong to one large family of Misra's known as Pattidars, others include all caste including Muslims, both shia and sunni

Misra's and the people of Mawai, built *dharamshala* (inn) and temple at Ayodhya the birth place of ShriRam use to be called

Mawai Temple. The only link with the lands of ancestors of Saket and the other with the areas of Tulsipur is the customary visit to Pattan devi temple, the most popular temple though commuting to temple is quite cumbersome distance as the crow flies is not much. It used to be a long and tedious walk through forest in bygone era, with the vanishing jungle its no thoroughfare

Today its long time consuming journey to go to Pattan Devi Temple and its losing its importance with the present generation

They refuse to travel by slow night ghostly empty passenger train which has no time

table to go south to Gonda, wait till dawn after change of tracks to take the North Balrampur line, which touches Tulsipur

All ceremonies like hair tonguing of male child use to be performed I being the last from Mawai who was at Pattan Devi, north of Tulsipur with my parents and family and village elders

Barhni      Tulsipur

To

The banks of Saryu

Ayodhya

chapter viii

The 1<sup>st</sup>. Ceremony for a new born child in vedik sanatan faith is the customary *mundan* or the hair tonguing shave which was done at the Pattan devi temple at Tulsipur not very far from Barhni where hardly anyone after Ramkhelawan visited his son was named after LakshmiNarayan whose ancient temple is dwarfed under the modern marble stone temple built by the Marwari samaj at Barhni, Nepal where the laxmi sugar is the largest sugar mill in an area now increasingly populated with the ever growing moslem population in the terai of Nepal

Before it was banned by Indian authority as the temple of Pattan devi at Tulsipur is on the border on the Indian side, there use to be animal sacrifice of a pig, by the rich and powerful zamindars, landlords when male child was born, reason for doing the pig sacrifice and even though Misra's were primarily vegetarians so pork was distributed amongst those who consumed but the tooth of the animal was tied round the neck of the child. Reason was simple there was no love for the moslems losing to them they had fled to the jungles of Barhni and since moslems do not touch pork thus children remained safe with pig tooth on body from being kidnapped, raped or any other torture at

best one could be killed, I was the last for whom this sacrifice was done, but for that day never wore the tooth round my neck, for my mother was dead against such hard feelings of hatred kept alive by this tradition in free India, she would always say ever since the English took control of India, no moslem ever was that powerful to cause harm, and was against two nation theory that caused partition taking many life's and other atrocities that came along

Today other than the name, barhania misr' along links stand snapped, with north



Why are we

बर्हानिया मिश्र

The complete nomenclature of Misra's is  
**Saryu pari.** (residents from the other bank  
of, saryu river) at Ayodhya  
**Barhania Misr'.** from Barhni, Nepal

Cremating the dead takes place at Ayodhya on the banks of Saryu, followed by the customary dip at the Mawai ghat in Ayodhya. This traditionally, keeps the link with the lands, where ancestors of Mawai once walked, this tradition of cremating the dead has continued as reasonably good roads are connecting on which tractor trolley, motor cycles can easily go and come back, I accompanied Lallu's wife on her last journey to Ayodhya

This tradition has survived the test of time and it may not be long for the paridars to cremate the dead around Mawai, like others

Roots of Māwai

The 1<sup>st</sup> few steps

And the village

Is Born

chapter ix

With Badhu of the two brothers who only had short nicknames or proper names are not available even with the traditional record keepers the Pandas of holy places, it was fascinating to learn from the pandas of Mattan in Kashmir that when Mannann Misr" who ruled Kashmir and famous for the debate with Adi Shankracharya. Misras from Saket did visit Kashmir. It is amazing record keeping that goes beyond generations and centuries

Badhu staying back in Barhni and Ladhu moving south through the jungles of Tulsipur to cross over the river Saryu and be back at Saket. What was to be a short halt has become permanent address

Ladhu's son **JaganNath** not much is known except that he started cutting forest to make lands for cultivation. and tried to, put the stop to migration south but each time had to flee to forest, as cultivation attracted, Muslim invaders

**BanhaeRam** 6.5 ft. tall, died of intestinal infection at the age of 67 years. Tallest in the family. Use to chase rabbits, kill the animal with bare hands and drink its blood gruesome and barbaric as it may seem but that was the order of the day, living off the land, with no cultivation or permanent habitat Jungle life, meant pure animal instinct as survival guide

Strange to believe that they were Brahmins, suppose to be strict vegetarians, and here they were hunters first kill and eat

**RamDutt**, he took the task of cultivating lands, as the invasions had diminished, with the cementing up of Avadh Sultanate which established order and allowed Hindoo, jagirdars and Raja's rule, under treaty with Avadh

This civilised the clan of hunters or as today one would not hesitate to call them barbaric who would make one pause to rub eyes or ears that did one see right or hear

Correct on the lifestyle that my forefathers had till now. Which only changed when peace and order was restored even though under moslem rulers of Awadh

RamDutt, had two sons **ShivGobind** and **RamDayal**. and divided the family in two *patties* broad divisions, elder son's Patti is referred as *barripatti* and younger one's *chottipatti*. since the movement to Saket was stopped, both the patti's settled in and around Mawai

A highly fertile land, harvesting wheat, rice, pulses primarily. though sugar cane has off late become cash crop



**AgyaRam**, lived till the age of 90 years, was 6.2 feet tall, well built. swordsman, horse rider. He was non - vegetarian and hunter till death, his trophies of hunted animals are well preserved till date

He did see to it that the chottipattii that started with him and was given much less as they were to obey the elder brother, others believe that the lands were shared equally  
Whatever be true, he did build the biggest house of Mawai, which remains biggest even today

**BeniDutt**, lived till 109 years, was 5.10 ft., swordsman, horse rider vegetarian, philanthropist. Legend is he once came across a poor man and gave all his clothes to this shivering soul and hid himself, naked in the bushes. when he dint return for quite sometime, people went looking for him and found him, in his state, got fresh clothes from house

He educated himself in Sanskrit, and went travelling for almost 42 years, where he travelled, what he did, no one knows, except that he went to popular religious places, to atone the sins of all his ancestors

and put the end, to the barbaric habits, and declared that all children be taught and be vegetarian

BeniDutt was addressed, as **sadhuBaba**, as in practice he was one. *sadhu* stands for one who is a holy man, detached from the world, full time devoted in the praise and worship of GOD

Sadhubaba returned to Mawai, at the age of 101, lived in the mango orchards in a thatch house for next 8 years, thus for 50 years was a hermit, hence the name Sadhubaba

The room in which he lived or later used for having food, during the day, was converted into **RadhaKrishan Temple**, by his grand son, RamKhelavan. Idols of radha & krsna in *ashtadhatu* eight metals more than 100 years old are housed in the temple Besides The Radhakrishan Temple Trust owns lands and orchards in Mawai next to temple

**RamLal**, 72 years, 5.5 ft tall, vegetarian, no hunting, no swords, no firearms or any other barbaric habits. Educated in Arabic, Persian and Sanskrit. Had immense knowledge in astrology, could quote scriptures with ease, a true son of sadhuBaba

He is suppose to have preached, practiced and cultivated the habit of brotherhood. It was during his time that the misunderstandings between the pattis and between the patidars were solved amicably

**RamKhelavan**, 56 years, 5.6 ft. was fond of hunting deer and deer meat, house at Mawai built by him, till date has deer heads on walls, had collection of firearms, like Webley scot still functional rare antique weapon that was transferred to my father in 1951, and later on my Arms Licence in 2001. Swords of all shapes and sizes from small khukri's to long angular swords that were kept in Mawai house. His first child was a daughter who did not survive long, on astrological advice became vegetarian and gave up hunting

RamKhelavan also went for 5 days penance to Pattan Devi Tulsipur on foot through the

jungles, returning after taking a holy dip in the Saryu at Ayodhya to atone his sins as a hunter and remained a vegetarian till end

He was blessed with 4 children, all separated by 5 years with one another

He was qualified, *Ayurvaidic Raj Veadha* ( doctor of ayurVedik medicine ) who later set up the *AyurVedik Dwakhanna* or dispensary providing free medical care to the needy, till he joined the service of Raj

His established clinic at Mawai was later put in as part of the Shree RadhaKrishan Mandir Trust in 1935

that was to be self sustaining from the income generated by the farms and mango orchards to pay for the up keep of the temple and the dispensary

Ramkhelavan joined the British raj administration through the U P subordinate services, in the revenue department, served in various places as kanungo, tehsildar, of Basti district, died in service. Persian, Sanskrit, Urdu and English literate, author of books, *Sajeevan* being the most popular, well versed astrologer. He was the last to have kept an elephant, called sohanKalli, as transport, with him ended the title of *Haathi Naresh* ( elephant king )



RamKhelavan, who produced two sons and two daughters

where the eldest son **RamRattan** was well built fond of wrestling as a child, sent to British school to stay in the hostel and study, would run back to Mawai as and when would get the chance, refused studies would throw his books in the village well, thinking no books, no study, took up looking after the lands as *zamindar* ( Land Lord )

RamRattan, was seen often working with the labour, something that zamindars are not suppose to do. Labour being of lower caste, contact was prohibited

He was perhaps the first from Mawai, to have revolted against un-touchability, and the house was open to all caste and creed, with no discrimination whatsoever. He took up AryaSamaj, the reformist movement of Swami Dayanand sarasvati

He worked all his life against orthodox system was found of cannabis, but was totally vegetarian, died at the age of 81 years

Blessed with three daughters and one son eldest being **Dharmavati** from the first wife, who lost her mother when she was barely few days, for her it was her grand mother who played mother to her

**Prakasvati** intelligent who fared well in school examination of U P board

**Champavati** happy go lucky by nature

Dharma is married at Pundit purva near Paraspur. Prakash near Colnelganj, in Gonda District. while Champa, married near Bisasarganj in Bahraich District

RamRattan's Only Son, VidyaSagar studied in khajuri village school and in Calcutta, while staying with LakshmiNarayan, was married to simple wife from Barnahi a close by place to Mawai Has three sons and a daughter VidyaSagar is called LaLLu and is today grand father

Off the daughters of RamKhelavan eldest **GirajDevi** third in line was married in Nepal in one of the richest and powerful feudal family, beyond Lumbini, birth place of **Lord Buddha**

Tragedy struck her, was widow at the age of 16 years, issue less. RamKhelavan built a house around 1942 during war days, the buzz was that land to build house were received or subsidised by Raj as reward for loyalty along with neighbours who served the Raj in army like Major NanakPrasad, of Maratha Light infantry, popularly known as Major Sahib though according to Lallu it was bought by his father RamRattan in 1940 a

minor then to create a trust even though another sale deed of 1941 in the registry at Basti mentions bought by Ramkhelawan same property, area but two deeds, matter sub-judice since 2012 on case filed by Lallu misrepresenting as Son of LakshmiNarayan on power of attorney to his advocate

House on Mansion Road now Malviya Road where she lived till death, my parents visiting her at times to check on her well being for she had no one else, and my mother had prohibited me to visit her, as when I last saw her in 1977, she gave me a Guinea gold coin of high value and Rs. 100/- a lot of money

for when I refused she held me and cried and cried, give it to your mother, before all I have is taken away that coin courier service I regret till date, as door to *bacchii buyaa's* house was shut by mom, for she never wanted anything from her

*Bacchii buyaa* was a pious lady who was not educated, but went to school at the age of 27 years, when ManiMala forced her way to get her educated, got her admitted to Municipality Girls School, Basti. But she would cry and refuse to attend school as the girls in class six were much too young who made fun of her. But for ManiMala NO was never an answer

so she walked upto kind retired neighbour Major sahib to escort *Bacchii Buyaa* to school wait outside till school got over and bring her back always reminding her that be a thick skin let the class mates laugh and the story of her elder sister studying late in life to finish her intermediate and has a respectable job

*Bacchii Buyaa* a widow at 16, goes to school at 27 later after intermediate college joined the same municipal school as primary teacher to retire from that very school

Teachers salary was good enough for her and post retirement pension was good enough or not, but she never complained

Lived her life with dignity, till mortal death at the age of 79, unlike widows of her generation who were either abandoned at Vrindawan, city of krsna on the banks of Yamuna or at Varanasi, city of kashi-vishwanath on the banks of ganga or always at mercy dying every minute a living death

RamKhelavan's, youngest child a daughter.

**Shanthi**, married in Gonda, to a railway employee



RamKhelavan's other son, second in line

**LakshmiNarayan**, 6.1 ft. tall, born in 1925

named after, LakshmiNarayan Temple at Barhni, Nepal by an aghoori oghar who was passing by Mawai when Lakshmi Narayan's mother was pregnant that a son is on his way. He being the Only child born out of Gonda at Azamgarh. where his father was Supervisor Kanungo, Naeb Tehsildar, Azamgarh did his primary education at Wellesley mission school, Azamgarh School that his wife had also studied where had it been I would have studied and stayed in Azamgarh well that's another story

Lakshmi Narayan did High school from Basti Govt. school, intermediate from Banaras, was 9<sup>th</sup> in U P. Board. Joined Banaras Hindu University engineering. college, BENCO. Rajputana hostel, graduating as electrical mechanical engineer. went to Germany for higher studies on scholarship. After college in Germany, joined Siemens Gmbh. worked in re building Germany, soon after the world war posted to Calcutta to set up the Siemens India office, and be back to Germany

What makes it interesting is the marriage of opposites in thought and behaviour both intelligent and not easy to give in, still made a perfect couple

Always when it came to me both were together against one

Ballaria kí Chungii

Maternal Ancestry

part 4

LN the nick name for LakshmiNarayan, who had married **ManiMala**, B A, M A political science, from Allahabad University, native of Azamgarh

She was born gregarious, more pragmatic than emotional who left home on turning teen as her step mother Vimla was not kind to her and was wanting to marry her off to some stupid relative of hers

Very well known poetess of Allahabad, friend of her father gave her shelter till she moved to hostel at Crossfate to do her inter and stayed in hostel till she finished her masters

To keep her younger brother also away from step mother, made sure Balkrishan too came to Allahabad

ManiMala was quite a dynamic person who set up a proprietary firm on a seed capital of INR 100/- called infilms which soon got converted to private Limited company with her holding 78% shares and remaining 22% with her only child, though her prime occupation was to play and gamble mah-jong Monday to Friday till her last in 1993

ManiMala's mother **Bela Pandey**, was nominated member, of municipality in the British Raj

Bela, daughter of, **Nand Kishore Pandey**, Professor of Physics at B H U. who was the son of, **Rai Bahadur Shiv Dutt** Structural Engineer, who built railway bridges, for the British, therefore honoured by the Raj, as Rai Bahadur

His brother **Ramesh Dutt Pandey**, was the Education Minister, Kashmir, during Dogra rule

Pandey building on the residency road Srinagar still stands, though the ownership had changed to local Kashmiri's when he left Kashmir for good soon after partition

He had also purchased properties in Rawalpindi, presently in Pakistan, that were left behind, at the time of partition

**Bela** being from such progressive background, joined the Municipality and District Board, as nominated member which was unthinkable at that time, for a woman in Eastern U P, though it was taken as a major achievement for a native Indian woman, to



be on a civic body nominated by the British Raj and to do justice to job

ManiMala's, Father, **ShymaPati Pandey**  
double M A from B H U and Allahabad, in  
Economics and English respectively

Editor owner of Hindi weekly paper ***Sandesh***  
He also established printing units at  
Azamgarh and Mau, Mau unit got shut and  
sold for lack pf supervision within a year

ShymaPati, Married four times had one  
surviving child from each wife who attained  
adulthood got married during his life

His first child was daughter, **Shanti** from first wife **Gyaniti**

Gyaniti died during child birth, who hailed from village Phules near Gadarganj in Azamgarh District, her father was the richest *Zamindar* of Phules, whose father had built the Phules temple. Shanti had two real brothers elder GirjaPrasad who too was *Zamindar* while younger brother RudraPrasad was *Mukhtar* Court Master her half brother HanumanPrasad also joined family *Zamindari* at Phules

ShymaPati subsequently married **Bela** whom he taught English, after the Anglo Indian teacher went to join her son an officer posted some where in British Colonial Africa

Bela had just turned teenager when she fancied her tutor who was handsome educated good swimmer worked with Hindi Publication *Madhuri* at Banaras but a father of a daughter, in Kheeri Khotaa the ancestral village of ShymaPati

How they managed to convince Bela's family is anybody's guess and unthinkable somewhere in late 1929, but they did

accomplish to tie the knot

Bela as the nominated member of District Board and Municipality set up by the United Province Provincial Government was on inspection to flooded areas of river Touns got cut off as the connecting bridge got washed away went into labour to deliver ManiMala that's why, ManiMala had no horoscope as her time date of birth were not recorded, and so she never believed in astrology or astrologers, thought lines on hand and palmistry was more real

Shanti her elder sister played mother when Bela died, soon after due to cholera epidemic while managing relief work

ShyamaPati now married his third wife **Chameli**, Bela's cousin, I am told who died while giving birth to son **Balkrishan**, not much is known as to how she married twice widow father of two, once again it was *didii* Shantii who had to mother her two siblings younger sister ManiMala and brother Balkrishan, she nicknamed him Munnu and ManiMala Munni

Father ShyamaPati Pandey had now given up on re-marrying and concentrated on his weekly Hindi newspaper **"Sapthahik Sandesh"** and the **Prabhat Printing Cottage** the printing press at Azamgarh

Shanti who managed the house took care of the father and mothered the brother and sister with complete love and affection, she was truly a giving person never asking anything in return may she get all she desires where ever she may be, I too have such fond memories of her till she died around fifty seven years old, while in service

Going back in time third time widowed ShymaPati. The realisation that Shanti is in teens and its time to marry her off but what about managing house and Munni, Munnu still marrying daughter is any father's duty thus Shanti was married in 1940

And for ShyamaPati its time to marry again in late thirties, those days, reasonably wealthy man would marry young virgins no question of widow re-marriage or left women, as divorce was unheard of wife's were abandoned to fend for themselves when her Man lost all emotion for her, Raja Ram Mohan Roy's reforms of anti sati, widow re-marriage had not reached Purvanchal at that time, thus at thirty eight with his eldest daughter married, ShyamaPati few months later, even before the year 1940 came to end marries **Vimla** barely sixteen his daughters classmate in school whose father was a poor primary village *patshala* meaning

school teacher from **Nandau** in **SaraiMir**  
who use to stay at **Sidhari** in Azamgarh

Vimla's father had no money for dowry so his child is married to an old man fit enough to be father's elder brother with huge and mammoth responsibility of children and on top it all a Son in Law older than her, all this for her only crime being born in poverty, how could she develop any affection towards anyone. World at large has always blamed the step mother for all ills. where she remains the vamp but look inside and see her world. Thank God that they are what they are and not evil, even though she made life miserable for Munni and Munnu



for Munni to run away to a family friends house at Allahabad, never to return till she got married

I have never thought bad for Vimla, even if she were to get gold her weight, it would be nothing to compensate loss of youth the dreams. Hard to imagine real life stranger than fiction. Her overnight becoming mother of her very own classmate her friend whose maternal house she knows so well playing whose mother's family brothers known by name, only to see her classmate's father's house as his bride

**Shanti**, Vimla's classmate and now daughter by marriage had got married a few month's earlier to **Vishwanath** a railway guard on freight trains, whose father Balkhund too was railway guard during the Raj days a big achievement before partition for Indians

When Munni, Munnu joined Allahabad University for graduation she would also want Shanti, no one could refuse Munni so her *Jijajee* , agreed that Shanti joins to complete her intermediate and qualify to be health visitor to join U.P. Health Services

They have four children all doing well and are happily married raising their families

ShyamaPati now had a daughter called kuki from Vimla, after surviving still born daughter Kuki was every one's favourite, a good soul who took great care of the household and proved to be good house wife, she was married to Umesh eldest son of retired food inspector and they hailed from Ballia

Going back in time to 1961 LakshmiNarayan nicknamed LN, was posted back to Germany but Mala, refused to go to Germany, as she was pregnant. LN left Siemens, and joined Hindustan Steel, Durgapur, for a short time Later in 1962 joined the Jammu and Kashmir Government. as Suprintendent Engineer ( Thermal Power )

was promoted as Chief Engineer, at the age of 37 years, and was the youngest Chief engineer, in Government service in India, the highest that one could reach in engineering service. remained C E till 1975. and later moved to Delhi, in public sector, where he joined at much lower post as he did not accept the post of Director in Ministry of Energy as his classmate from BHU who was officiating said your joining demotes four of us all who are officiating ManiMala's logic was Public Sector salary and fringe benefits are more than pure *sarkar* government and position is state of mind who knows you outside your office in a city called Delhi

much to his dislike listened to his wife which was rare for him as his ego was such that he would do the opposite, how he felt joining junior to trainee apprentice under him in Durgapur

Difficult it was LN's conscious told him to join public sector. He remains life member of Central Board of Irrigation & Power

Having produced only one child, **Ranjan** born in Calcutta. Schooling in J & K Bachelors in Commerce with Honours, from University of Delhi. Post Graduate Business Administration. ( intrn'l mkt ) PGDM (M&A)

Keen interest in, Astrology, Herbal medicine  
& a qualified Yoga Therapist

Meanwhile getting back to my maternal side and the story of *Ballaria ki chungi*, where ShymaPati had build a big house with multiple shops where his only son Munnu and his charming beautiful wife Vidoo from a cultural classical musical family of Pathak's of Allahabad stayed they had no children within a gap of two years both died in separate accidents barely being in early thirties, in late seventies. It was the biggest tragedy that can strike any parent to loose grown up married son before him, loosing daughter in law soon after in another accident

could break any man and it took a heavy toll  
on ShyamaPati who was now a broken man

I use to visit him once or twice but could  
hardly spend few hours. Being doing college  
it was not that easy to find time till *babujee*  
ShyamaPati as I called him passed away in  
1980 till then going or coming from  
Azamgarh Risaldar park was included in  
travel plans

Munni too passed away when around fifty  
five, in 1993 and Kuki in 2009 when  
around fifty seven

House and Printing Press all sold by Vimla the last wife of ShymaPati after his death of snake bite at his house. ShymaPati's younger brother's family stayed a short distance away near shibli college, now residents of Pandey Bazaar were many brothers and sisters who kept a distance from Vimla Pandey after friction got developed due to Gopal who was vocal and called a spade a spade, whose objection to lot many things including ancestral property between brothers being ShymaPati and his younger brother RamChander father of Gopal bought Umesh Kuki's husband to declare himself as the custodian of assets and property



He placed his retired uncle as the permanent resident at Balleria ki Chungii to guard property and perhaps Vimla from whom no one knows or cares to know

The whole chapter of maternal assets ended when ManiMala signed and made Shantii along with kuki sign the legal document that they leave it to the conscious of Vimla to do what ever she thinks is right these signatures were taken at SymaPati's funeral on whose insistence need no marks for guessing who knew its time to strike when emotions were high

Soon after Vimla on sound legal counsel converted all moveable property to cash

what was to happen has happened it's time to move on in life a few dollars less or more does not matter, nevertheless it was Balkrishan's assets as the only Son who died before his inheritance. Wealth that goes to those for whom, who was he or is it compensation to Vimla who never saw the big bucks, who never got to spend a dime on herself, to quote her, she only bought air tickets, but never took a flight

Vimla who had survived all but no child of ShymaPati touching Sixty to qualify as Sr. Citizen in today's time and age leads a lonely nomadic life, from Varanasi to Delhi, here and there always at mercy in these sunset

years

In all probability perhaps regretting, Gopal's suggestion of buying a house in Pandey Bazaar of her own to lead a life with dignity

Here in Mawai, Ramrattan passed away in 1994 and his wife followed soon, His only son VidyaSagar and his sons have sued LN in Basti Civil Court in 2012 wanting to be declared owners of the property that is sub-judice, LN and his son have de-inherited Ramrattan and his Children as heirs that they were before the litigation, here they loose much more than gain, if at all

Strange world strange are the ways of  
destiny

Today *Balleria ki Chungii* house does not  
exist as *Nanehaal*, maternal grand parents  
house that's gone for ever

Mawai the ancestral village house gets barred  
after the litigation initiated by LN's nephew,  
and battle lines drawn where there can be no  
looking back the fraud and forgery to grab  
all assets has nothing left to talk

That's how my roots stand, uprooted for  
reasons as stupid as could be and for that

wealth that's yours only in the short run  
what was the rush when all and more was to  
come to you, just remember grabbed  
wealth does not last long

e2nivaran

Ancestry minus

Roots

part 5

When Water

is thicker

Than Blood

As times are changing so is the value system  
family bonds are breaking be it property  
wealth women or whatever, in all this  
goodness like truth has the inbuilt  
mechanism to surface it just cannot be  
pinned down for long

Strangers who meet find a bond of love &  
affection are the one's who stand by you  
thick and thin, speak the truth howsoever  
bitter it may sound are much closer than own  
blood, *that's what friends are for, for good  
times the bad* and so on such true lines

The most important and the strongest bond from animal instinct to emotional dependence in life is not blood but water, man & woman coming together in today's world same sex bond is accepted and is not a blood bond But this bond is not ancestry, a generation apart only qualifies to be called ancestry Vertical separation of age and time is a pre requisite to be addressed as ancestry

My parents grand parents uncles and aunts my blood relatives connected and sealed at birth



Family friends, persons introduced at some stage in life who help shape personality or the wisdom that gets generated by association

Followers of an order of any kind howsoever they may influence are at best the appeal of thought that gets stuck

The chord of leader and follower, master and slave or servant, *guru and shishya* students of a particular teacher in a school of thought for example Guru Vashistha at his school called the *gurukul* in sanskrit had students from all caste as there was no other religion

at that time, were one family and called *gurubhai* as illustrated earlier while dealing with *gotra*, be it any caste also included were the tribals practicing animism or nothing

Guru and Gurukul established by every guru in the Vedik era, was open to all who sought knowledge, when those who studied scriptures had to be Brahmins by character not merely birth, also in *kalpurush* mortal human is described as Head being Brahmin, arms and upper body being kshtriya, stomach and abdomen being vaishya, below waist to feet being shudra, feet that have

carried the human society since time, where somewhere down the line boxed by birth and blamed on *Manuismriti* that did put the society in four divisions on the basis of vocation, DNA refinement, doctors child becoming doctor, actors becoming actor and like any other professional taking up parents or family elders vocation It was not even rigid that a child of shudra cannot learn scriptures or not be recognised as Brahmin Caste system implementation understanding is to blame, not the wisdom

Conflicts between profession and caste is best seen in the case of Guru Vishwakarma

a sapt rishi the highest of the high, but since profession became the caste yheu were put in the 3<sup>rd</sup> varna or caste and are defined today as OBC, other backward caste

Ancestry for orphaned child starts with the Guru no blood relation but thicker than blood, as all others were not known or kept unknown

Orphans bought up at orphanages have no roots no ancestry nothing is known where how they came, except ancestry comes tailor made for some at adoption

Water finds its level that's nature so is one's ancestry of person or persons we look upto and are more than childhood heroes fill the void and the space that belongs to ancestors by birth

*Narad* the greatest sage in *Sanatan Dharma* Vedik mythology, son of *Brahma* follower of *Narayan* the *adi purush* or the eternal

Man with all the answers, wrongly depicted by Indian Cinema be it Tamil, Telegu, Hindi or any other

Narad is the epitome of speaking the truth  
he would leave in the morning only to return  
at sunset, being the wise man with a great  
sense of humour was much in demand as  
problem solving master but thou shall only  
answer when asked else silence is also a  
form of lie, there was no client confidentiality  
for him, as he sought no gain or loss no  
consideration of any kind or had any quid  
Pruco arrangement, a simple mantra you  
invited me I did not come on my own or  
pitched to get invited therefore I am what  
I am, my reputation travels before me, and  
you seek to gain from me therefore the invite  
Hence not replying to question is betrayal

in being honest

Wrongly portrayed that he carried tales, for he never volunteered information but when asked what was the problem in A's house he would tell B and C or D whosoever asked for he was clear no silence no lie no pressure on mind what and how much to whom and not to tell, the quagmire and the start of stress formation

Narad's own ancestry by birth as son of Brahma was known well established nothing could have been better than what he was born with, and not by birth being follower of Narayan thus the Guru, manifestation of God in any form is also an attribution of ancestry

Narada who choose to be a bachelor and thus ending the line of blood

The biggest myth of all times is that when Narada confronts one Ratnakar a dacoit a criminal to ask his wife and family that are they also sharing his sins like the goodies of others where they have no right, answer was simple its goodies that matters not how where it came, shocked Ratnakar, fell on his feet to seek wisdom from wise Narada and the mantra to atone his sins. The mantra given was the incorrect 'mara mara' instead of 'Rama Rama' because he was Shudra the lowest caste thus not entitled to know



Sanskrit or receive the mantras from Narada the Brahmin. No the wise Narada knew the rules of the *dharma* was that 1<sup>st</sup> the criminal needs to be judged, sentenced and then after only entitled to get the mantras. Seeing the devotion, realization of basic truth Ratnakar received not the mantra but the name of the lord, in reverse or heard that way, penance doing the name of the lord Ratnakar the dacoit, transformed to be the Maharishi Valmiki, who wrote the epic Ramayana in sanskrit

A true Brahmin is that one who has the desire and the strength to transform any one from any caste or deed to the highest

Narada's wisdom earned him many a followers of Narad Purana, one of the 18 maha puranas and the Narada Bhakti sutras Naradsmriti are words of wisdom who re wrote his extreme meaning of truth and stress to not only to look up but seek guidance as an when needed

He filled the void the space that stands reserved for ancestors they are just not who's who followed whom but a source of wisdom heard directly or as tales from elders, they serve to learn

The big question as per *dharmasindu* king or the crown prince would have done the shradh for Narada or his pupils those who learned and gained from him and how many To include or are duplication allowed as his pupils would also perform the shradh tarpan. Tarpan is not restricted that if one has done than other cannot for convenience it was made the responsibility of the eldest Son to do the shradh during pitra paksh, but any one a can do and is gender neutral

**Bonds**

**stronger**

**Than blood**

**bonds**

distant relative or not related at all

chapter 2

Let me start with the strong bond with *patidaar* a distant blood relative like my mother's cousin from her ancestral village kherii khota whose age made him more as my mother's uncle but was my *mama* maternal uncle, LK Pandey whose great grand father and ShymaPati's grand father were real brothers. LK Pandey left home when young and just out of high school worked to start with as salesman of *desi* traditional medicines to work with Goenka jee later to start his own Publishing house, with AyurVedik Journal *Nagarjuna* to Indian Medical Gazette, publications that did well and in no time had many cars houses in Calcutta

He was great talker and had wealth of stories to tell, a natural show man

The bond between ManiMala and LK Pandey was so strong that, she would travel to Calcutta during vacation and his house was an extended house after marriage to LN in Calcutta the other being that of SK ojha whom LN happened to meet at India House London when he had just started working in Germany through a common friend, student

Barrister Srivastava with whom LN lost touch after coming to Calcutta. SK Ojha had moved to Calcutta and had established

himself to be a brown sahib in an English  
Company staying at Alipore road

They were extended family homes always in  
touch and contact, both visiting Delhi often  
Bonding with them was stronger than  
immediate ancestry

Satsang group of one Swami Shantananda of  
Sivanand ashram in Bombay where LN and  
ManiMala became part of the group that even  
visited Kashmir and Vaishnow devi for whom  
then Indian Airlines operated a Charter  
between Jammu Srinagar and back

Over years Shree and Sita, Ram and Nalini came together as one family. Every winter vacation to years that I have spent in Bombay staying between Marine Drive and Malabar Hills, after Shree's death and Sita *bahen* going back to Rhodesia, it was only Gitanjali building on Walkeshwar, the Nikams house where I was as good a resident as any other minus Voting identity Nalini *Bahen* always when asked how many children she had was always one line answer 3, where third was I

How is this love an affection any different to one of biological mother



How does one not remember and do the  
thanks giving during pitra paksh

How does it stop that her son or grand son  
would probably be doing the tarpan, but  
why Not

e2nivaran

Vinod Pande career civil servant my childhood friend's uncle with whom a very strong bond was created, as he looked and treated me as the son he never had being a bachelor who gave me the highest compliment of "either one should have Son like Ranjan or none" and for me a father like person who was more kind than what I deserved, irrespective who the other person was would introduce me as "that's Ranjan *jijajee's* friend's son" ( eldest sisters husband ) and let me sit where I was not suppose to be seen

He was instrumental in guiding me to go out in learning Vedik Astrology from various masters and comparative religion as Vinod Pande was translating holy books like Avasta, Bible, Koran works of kabir, Buddha in Hindi that we discussed often thus an interest developed to go all over for better understanding of faith

A friends *Mausi* ( aunt ), Mrs. Kumar whose NRI ( non resident Indian ) Son and I are friends, now mother superior as I called her. Every conversation with her from anthropology of *kyastha* to caste system

value system and historical facts that she was privy to from transfer of power to the trial of Mahatma Gandhi Assassination at Red fort she had seen it all, always made me welcome with visible love and warmth

Kala aunty, family who made no difference between her three son's and the children of her sister, who were brought up as her real Her youngest son was in my class, in different school and families were friends

They are the one's for whom its always been  
thanks giving from the bottom of my heart

Those from whom I still get the love and  
affection who are my parents class mates  
family friends, friends elders bonds that are  
not blood but thicker than blood

Old servant of Balleria ki Chungii house,  
Parkalli non stop chatter always cribbing  
always shouting made more noise than metal  
utensils she banged while cleaning, She  
made sure that grand children of ShymaPati  
call her *Nanni* ( granny) for she had  
welcomed all four wife's and four children  
even though when ever any one asked  
anything from past it was " how do you  
expect me to remember when I am so old  
and *bahu* that is Vimla has no mercy makes  
me slough at this age" she would curse  
Vidoo when Vimla was around

Except Munnu and the cows all were cursed by her, but none would dare say anything to her, she was the boss, who loved us all when we visited Balleria ki Chungi during vacation

*Loharan* who had lost her family, except grand son of eight nine at Mawai who made a small living by doing odd jobs, In all her miseries always wore her captivating smile she was the 1<sup>st</sup> person I met who thanked God, I get what I deserve and good lord could do no wrong, in simple words she would say wisdom while smoking her *biddies* rolled tobacco, who but for me did not talk

much

A fatalist who accepted it all as ordained by the good kind lord, unlike all others whom I had met lost faith in God or cursed the lord

Sukhi, Santhali tribal from Dumka in present day Jharkhand. LN's servant boy in Calcutta. building *darban's* (watch man) distant nephew, as teenager Sukhi welcomed ManiMala when she took 1<sup>st</sup> steps as newly wed bride of LN, totally devoted to family

When due to massive gut poisoning at birth and could not receive top feed as ManiMala was not lactating it was Sukhi who would run around to collect small portions of goat milk



for me

On going to Durgapur on transfer, Sukhi was settled to stay back in Calcutta as one Naik's servant, but few days later there he was God send to go all around from 3 am to be back at 8 am collecting goat milk

He was able to find job with good large contract firm as electrical helper but few months later he was in Jammu with bag and baggage, managed his job as field electrician at the kalakot thermal plant, day's journey from Jammu to be in Delhi leaving his permanent, J & K Government job to be in Delhi, where the lucky man he was and

good in his job, managed to find a placement in a navaratna corporation

Dark as black, with curly hair always dressed well and he liked when the bus conductor thinking he being an African talk to him in English and he would behave one foreigner replying in his make shift English

Sukhi passed away soon after his return to Dumka after retirement as Sr. Foreman ( Class I ) electrical, which meant he could operate test large turbines after routine maintenance on Ships, Power stations

They make memories

So good

that shall not

fade with time

and doing the

shradh for them

is being blessed

ਚਵੀਰ

ਬਾਇਰੋਲੋਗ੍ਰਾਫ਼ ਫ਼ ਪੋਰਾ

ਦੇਰੇਹਾ ਿਫ਼ ਨੋਰਾਰਾਨ

and understanding

part 6

For fear or respect

*Vedik astrologers over the time have come about with the concepts of kaal sarp yoga and Pitru Dosh, problems arising and ways to please the disturbed soul for love peace and happiness*

*Thus giving importance to Thanks Giving and believed by many that the root of many a miseries of some departed soul kept in pain by the wrong doing of some other departed soul or a soul as such for being in pain*

Pitras are our own ancestors who have been sent into pretha yoni or any other lokas and as a result of this they become extremely restless and sad and expect to be free

Soul being devoid of any emotion but the power to transcend time and space, when in misery all living attachments also get depressed and feel miserable that shows in daily life, what is use of wealth, when unhappy

How Astrologers Recognize dosha in Charts, Kundali, Tewa, jnamakshar as interpretation that is highly subjective and for many there may be nothing, as pitra dosh

*Basic knowledge of Astrology is desirable in understanding the chart combinations*

Natural malefic planets like sun, mars, Saturn, may be *yogakarak* for some lagnas, but rahu and ketu are always malefic for all lagnas

Common planetary positions, which form various kinds of Pitru Doshas as arrived by many astrologers in various combinations are of planets on planetary placements :

- i. Venus, Saturn and Rahu, or two of these three are situated in the 5th House of horoscope- The Sun becomes malefic and shows its ill effects on the native

- ii. Ketu is situated in the 4th House of horoscope- One receives the malefic effects of Planet Moon
- iii. Mercury or Ketu or both are situated in 1st or 8th House in the horoscope- Mars gives inauspicious results to the native
- iv. Moon is situated in the 3rd or 6th House of the horoscope of the native- The native suffers from the malefic effects of planet Mercury



v. Venus, Mercury or Rahu, any two of these three or all the three planets are situated in 2nd or 5th or 9th or 12th House of the horoscope of the native- The planet Jupiter gives inauspicious results

vi. If Sun or Moon or Rahu or any two out of these three or all these three planets are situated in the 7th House of the horoscope The planet Venus becomes inauspicious and gives malefic effects to the native

vii. Sun, Moon or Mars or two out of these three or all these three are situated in 10th or 11th House in the horoscope- Saturn gives malefic effects as it becomes inauspicious due to the above placement

viii. Sun or Venus or both are situated in 12th House in the horoscope Rahu gives bad results to the native as it is rendered inauspicious due to this planetary position

ix. Moon or Mars is situated in  
6th House in horoscope and  
Ketu gives bad results to the native.

Pitra dosh is not a curse of ancestors. It appears in the horoscope of a person due to the previous bad karmas of his ancestors, and his own karmas together make the dosha, if at all

Bad karmic deeds, in previous births and the karmic debt of the ancestors put together results in the 9 planetary combinations

This karmic debts are cleared by suffering with no control on the events as they appear or by the good deeds that have been done by

the person or still by self imposed penance that was the medicine since time immemorial. Otherwise, the implications of Pitra Dosha will continue to reflect in the birth charts of ongoing generation.

Today in this materialistic world, assets and liabilities are passed on to the heir, like wise the debts are passed as the good deeds that ensure happiness and joy.

Kaal sarp dosha is also minimized and fruitful results are obtained by doing the shraadh pooja by procuring the blessings of

ancestors. Childless couples and persons facing hinderance in getting monetary benefits due to kaal sarp dosha

This Dosha is also formed if a family member dies unnatural death or if people do not offer their respects to the souls of their deceased loved ones

As per the Vedik Hindoo scriptures, an individual should pay respects to his ancestors and elders before the worship of

his God, as they hold greater value and higher position

Offering jalam anytime, when bathing in river looking at the sun during this time strengthens the position of Sun in the natal chart and helps reducing the impact of Pitra Dosha, if any

The Mantra for Pitra Dosh Nivaran :

“        ଠଳ        ପିତ୍ରାବହ୍ୟାହ        ଦେବତାବହ୍ୟାହ  
ଲାହାପୁଠଶ୍ଚାବହ୍ୟାହ        ଚାହା,        ନାଳାହ        ଇହାହା  
ଇହାଦ୍ୟାହ୍ୟାହ ଚାହା ନିତ୍ୟାଳୟ ନାଳାହ “

This mantra can be recited or *japa* done in silence as an when while offering water to Sun in addition to or just this mantra

There is no particular good time it is always good to offer gratitude and thanks giving to the departed

Pitra dosh nivaran puja should include a chant Pitra dosh nivaran mantra to pacify the souls of the departed

Nivaran Puja is believed to satisfy deceased ancestors and ancestors, and gain blessings for a happy and peaceful worldly life

It is believed that by satisfying our ancestors and fore fathers who are no more in this world, we can have blessings for happy and peaceful worldly life



# pitrūkṣhetra

Even though tarpan to pitras  
can be performed  
anywhere anytime of the day from  
Dawn to Dusk

chapter ૨૦

Certain places as given in Puran that are holy and why, place becomes important like Gaya are the Pitrukshetra

According to Puran Pitrukshetra in 1<sup>st</sup> order of five. These are Bodhigaya as Shirakshetra, Vaitarni as Nabhi kshetra, Pithapur at padarkshetra, Siddhpur at Matrukshetra and Badrinath as Brahmakapali kshetra, for performing Pinda Daana to the ancestors and forefathers. where its significance has been scripted in many puranas

Gaya Kshetra is very famous, ancient and holy pilgrim for dedicating Pind dan for ancestors and forefathers. That is situated on the bank of Falgu river in Bihar. As per Vayu Purana and Narada Purana the five hills marking the territory of Gaya Kshetra are Pretashila (north west), Ramashila (northeast), Prabhas across the Phalgu river (east), Brahmayoni (south east), and Griddhrakuta (south west) Climbing up the hills for rituals is like following a ladder passing by a bridge to reach the celestial world

One of the three most important places in Gaya mentioned during the Vedic period is Samarohana literally meaning a

retreat to the celestial world that is interpreted as Prethashila. It is said that Gayasura's body has become the landscape of Gaya Kshetra

The literal meaning of Gaya "let us go to another place" refers to coming into contact with the other realm in which we are living. It symbolizes a destination linking this world of humanity with the world of divinity the realm of ancestors

As per one of the most authoritative Sanskrit text on pilgrimage and sacred places "Tristhalisetu" Gaya is said to be the eastern most of the three pillars of the bridge to the realm of the soul the

others are Varanasi, Prayag (Allahabad) Haridwar, Garh Ganga and others along the banks of river Ganga

Puranic significance of Gaya Theertha for Pitra puja and paying gratitude and thanks giving to the departed. The greatness of Gaya is said to have been described in many Puranas like Vayu Purana, Garuda Purana, Kurma Purana, Padma Purana, VarahaPurana, besides in Ramayana and Mahabharatha

Elaborate mythology of Gaya is said to have been mentioned in Gaya Mahatmya a part of Vayu Purana. It is said that all the

sacred spots and holy images of the world are manifested in the holy territory of Gaya

It is said that as per Vayu Purana, liberation (Mukthi) of the soul is achieved by acquiring the Supreme knowledge (Brahma Gnana), by performing sacred rituals at Gaya

As per Garuda Purana it is said that the importance of performing shraaddha rituals at Gaya can be gauged by the fact that a person becomes liberated from Pitru Rina (debts towards one's father) once he touches the sacrosanct soil of Gaya. The reason being that Lord Maha Vishnu himself dwells there in the

form of Pitru Devatha and by his divine glimpse a man is freed of all his three debts

Kurma Purana states, it is said that all forefathers appreciate a pilgrimage to Gaya by their successors

Reference to Gaya is said to be available in Mahabharatha with respect to the Pretashila where, it is described as an Altar where one gets released even from the sin committed by killing a Brahman (Brahmahatya) Holy Places at Gaya Phalgu River It is said that Agni Purana has explained the river Phalgu as a combination of Phala (merit) & Gau (wish fulfilling cow) and its etymology implies

that the river manifests the highest power of piouness added with merit. It is said that as per Vayu Purana the river Phalgu is considered to be superior to the river Ganges since it is the liquid form of Lord Vishnu whereas Ganges has originated from the foot of Lord Vishnu

Two streams Lilajan (Niranjara) and Mohana originating from a hill called Korambe Pahar about 75km south of Gaya meet together to form the river Phalgu at Gaya. It is a tributary of river Ganges and most of the time it is said to remain dry due to a curse given by Goddess Sita. The river is also referred to as Gupta Ganga because most of the year



its bed usually appears dry but if you scoop with your hand you will at once come to clear water. There are several ghats on the banks of river Phalgu out of which presently eleven ghats along the west bank are used for rituals of Pitru Paksha

It is said that the water in the river acts as a healer that drive away and cure all illness Vishnu Pada Temple (Foot print of Lord Vishnu). This is one of the greatest and the most sacred temples dedicated to Lord Maha Vishnu and also the most sacred site for performing sacred rites to the ancestors (departed souls). Lord Maha Vishnu's foot print stamped on a solid rock called Dharmashila is the object of worship

Vishnu Pada in the middle of the Vishnupada temple is regarded as the meeting point of heaven, earth and hell

Nabhigaya Kshetra is situated at Jajpur village on the bank of Vaitarni river in Orissa state. It is also known as Nabhi Kshetra Vaitarni river is famous in Puran wherein it is mentioned that after death one has to cross Vaitarni river and the person who have perform good deeds during his life time can only cross the river very easily But by performing Pitru tarpan Pooja here one can make his forefather cross this river Padgaya Kshetra is situated at Pithapur in Andhra Pradesh near Rajahmundry

Siddhpur is known as Matrugaya Kshetra is situated in Mahesana district of Gujarat. Bhagavan Parshuram had performed Pind dan dedication of his mother in the past so pilgrims from all over India to Siddhpur for performing this pooja. On the bank of Bindu Sarovar, Pindadan and Shradh ceremony are performed. Near Badrinath in Himalaya. If there is Pitrudosh in your horoscope because of which family doesn't grow or the family has to face the problems constantly one has to perform Narayan Bali pooja on the bank of Narmada river at Chanod tirtha situated near Dabhoi in Baroda district in Gujarat. This Kshetra is very famous for other Pitrutarpan pooja and dedication to ancestors and

for fathers, after death to perform Uttarkriya people are coming here from every corner of India

Trayambakeshwar temple in Nashik is another place where Pitra dosha pujas are done to please the departed, other places are Rameswaram. Some more temples where the Parihara may be performed Seshampadi near Kumbakonam, Sethalapathy, Swarnavalli sametha Muktheeswarar temple is at Thilatharpanapuri close to Koothanur

The main deities here are Swarnavalli Thayar and Mukthiswarar. The name Thilatharpanapuri comes from two words thil meaning Gingely and tharpana is the ritual of performing pithru karmas ritual of paying

tribute to ancestors. Pitr dosha pariharam is also done at Papanasam, near Tenkasi, Tirunelveli, on the banks of the River Tamirabarani. This is the place where Lord Vishnu was graced by Lord Shiva. People from all over come here to get remedy from Pitra dosha, Sarpa Dosha, Black magic, Witch craft and other doshas find complete relief. This is a fact that even science does not deny the existence of such energies or evil's and even the present day astrology does not deny the fact that has affected human life. By performing the kriyas or karma and rituals specified for such dosha's and evil things, people find relief, gain divine grace

Shree Rudragaya Kshetra is situated along the sea shore. Holy spiritual programs like NagaPrathishthaapana, Naga Bali, Sarpa Sanskara, Tripindi Shraddha, Narayana Bali are being carried out in this holy place of Shri Kshetra Gokarna Harihareshwara Temple. The holy Shri HariHareshwara Temple situated in the holy place of ShriKshetra Gokarna is the place where Lord Shri Shiva and Shri Vishnu were united. This sacred place is situated along near the seacoast of Shri Ramathirtha. The holy place is and has retained its importance and glory as Siddhi Kshetra, Karma Kshetra. Harihareshwara means the unity of Lord Vishnu and Lord Shiva in one place. Lord Vishnu performed

penance on Lord Shiva and gained divine boon as for this place who ever visit's and perform ancestral deliverance would attain Mukti (relief) from all the elements of the unsatisfied after death

This place also called Bhaskarakhetra. It is auspicious to perform Pitru Shraddh Pinda daan along holy rivers and lakes Ganga, Godavari, Narmada, Sindhu, Cauvery, Krishna, Tungabhadra, Brahmaputra, Yamuna and other rivers are holy rivers as mentioned in the Purana

Varanasi situated between river varuna and asi so it is Varanasi and is Pitrukshetra. It is established on the Trishool of lord Shiva so

this place cannot be destroyed even when universe comes to an end in Madikarnika ghat, sati's ear ring fell. Dashaashwamegh ghat Brahma did yagya. Harishchandra ghat, Satyavadi raja Harishchandra worked here in the cremation ground for a Chandal kavi Tulsidas wrote the Ramcharit manas

Pushkar situated at Rajasthan Brahma temple dharma stayed here and did tapasya. so this is also known as Dharmaranyakshetra

Mathura & Vrindawan in Tretha yug madhu demon did atrocities.to save the people shri ram sent shatrugna to kill him, he killed the demon, since then this place is called Mathura. Dwapur yuga Vishnu came as



shri krishna an avatar. shri krishna 's birth place is Mathura and lila's he did in Vrindavan. When sati went into the agnikund, Shiva took her body he was under a spell of intoxication. so Vishnu with his chakra cut the body of sati into pieces, pieces fell all over the places. it is said here the hair of sati fell. so there is a shakti peetha here which is called Chamunda or Mouli, Banks of Yamuna the ghats, are famous for doing the pinda dan. Pehowa, kurukshetra famous for Mahabharata is another place to do pind dan

At Ayodhya on the banks of Saryu, many a Pandas maintain the record of the villages around including Mawai

Another place one out of four where the kumbh takes place is Ujjain on the banks of Shipra where pinda dan, pitra dosh rituals are performed, besides there are many other places to do the nivaran

*Last word on Part 6 is that the matter of Pitra Dosh in charts is highly debatable as no parent can wish bad for child, be it own, adopted or perceived and looked upon as own child*

*After much conflict to be or not to include this Part on Astrology and trying to look at answers in classical sanskrit works on astrology, came to one conclusion that as the evolution of Man has evolved so has its erosion of value system*

*the thin line that separates between good  
and bad, between ethical and unethical and  
above all moral and immoral*

*This being the kalyuga or the age in the  
cycle of time when morality, ethics are far  
less*

e2nivaran

चदवीट तिलदीनद

In the cycle of life  
a four period age  
of the UNIVERSE

chapter xii

The Vedic timeline being

### The **Satya yug**

Virtue reigns supreme. 1,728,000 years of all good and no sin Human stature was 21 cubits. Average human lifespan was 100,000 years

Man comprehends the source of universal magnetism with its principle of duality, or polarity, and his intelligence reaches out to grasp the mystery of Vibration Aum, the creative power that sustains the universe

Only truth was known there was no word as lie or honest as there were no lier's dishonest, even demon was truthful the rakshas was not unholy, time when the Vedas, ancient sanskrit text written by the Sapt Rishis the Vedik era and dawn of wisdom Brahman, knower of the Creator, Brahma, the spiritual light and only Real Substance of the universe

During this age the majority of the population is situated in the mode of goodness and the average life span at the beginning of the yuga was 100,000 years, it was the **golden age**

## The **Treeta yug**

1,296,000 years for this yuga. There was 3 quarter virtue & 1 quarter sin. Normal human stature was 14 cubits. Average human lifespan was 10,000 years

Rise of the demon, the *Rakhasa* and the epic Ramayana is written by Maharishi Valmiki, where the singular message is that in fight with Ravana the most learned most powerful but the most arrogant king in the world, whose arrogance is the start of his end and what is killed by Lord Rama

is the arrogance of demons in path of salvation man extends his knowledge and power over the attributes of universal magnetism, the source of the positive, negative, and neutralizing electricities, and the two poles of creative attraction and repulsion. His natural state or caste in this period is that of Bipra, or perfect (human) class, and he succeeds in piercing the veil of Maya, the Illusion of Time, which is Change

In Treta Yuga, the intelligence of man, having penetrated the secrets of the finer material forces of Nature, of Bhupa Loka also called the **silver age** years and the process



of self realization is the performance of  
opulent yajnas to realize divinity  
It is during this age that Varna-asrama-  
dharma was introduced

e2nivaran

## The **Dwappar yug,**

There was 1 half virtue & 1 half sin. That lasted 864,000 years Normal human stature was 7 cubits. Average human lifespan was 1,000 years

Time when 1<sup>st</sup> cousins started fighting each other over land, woman and wealth when the war between Kouravs and Pandavs at Kurukshetra in Mahabhartar takes place and Lord Krsna delivers the Gita, still no devils in the Vedik Hindoo fold in the Age of Dwapara, now comes upon the solution of

the mysteries of Swa Loka, the source and origin of all matter-energies, gross and subtle, thus being enabled to comprehend the true nature of the universe. In this state, man's intelligence is sufficiently purified to grasp the principles of Chittwa, universal Heart Atom, magnetic third portion of Creations and throne of Purush, Spirit, the Creator

Chittwa, the throne, has seven attributes five kinds of electricities, Panch-Tatwa, the five Root-Causes of creation, and two magnetic poles, one of attraction, Buddhi the Intelligence which determines what is Truth

and one of repulsion, Manas, the Mind, which produces the ideal world for enjoyment

These seven attributes appear to the spiritual sight as of seven different colors, as in a rainbow. During the course of this Age of Dwapara, man is given the power to annihilate the Avidya, Illusion, of Space, and the second limitation of Maya is thereby conquered. During this span, man's mind is centered on the problems of the second sphere of creation (Bhuba Loka) which, by the absence of gross matter and the presence only of Nature's finer electrical matters or energies, is called Shunya, the

Vacuum Ordinary or the **bronze age**, and  
the process of self realization is the worship  
of the deities within temples

e2nivaran

## The **kal yug**

There is 1 quarter virtue & 3 quarter sin.  
Normal human stature is 3.5 cubits. Average  
human lifespan will be 100 years. Lasting  
432,000 years

No new sacred holy scripture is delivered in  
ancient sanskrit, era starts with Pariksit  
allowing kalyug to stay and later offering  
snake to rishi, the knowledge and power of  
man is confined to the world of gross matter  
(Bhu Loka, first sphere) and his state is that  
of, a menial or dependent of Nature, even if  
rich and famous and everything boils to a  
numbers game, without patience and

satisfaction, mind is centered on the problems of material objectivity, the Avidya of Atomic Form the **iron age** of hypocrisy and quarrel growing by the day. Lord Krsna in transcendental form leaves the earth right before the beginning of Kali Yuga. The process of self realization is sankirtana, the chanting of the Holy Names of the Lord. God consciousness is reduced to nothing. By now already 5000 years of Kali yuga have passed and it is predicted that by the end of the yuga people will hardly be older than 20 years and their only food will be meat of all life including man and morality would vanish

Guru's Philosophers, Scholars have contributed to the evolving times rising new schools that have taken shape of distinct faith like the Jains of Mahavira, Buddhism of Buddha, Sikhism of Nanak and other reformist movements within the Vedic fold that provide the thread of sanity and virtue. Some hope for the truthful believer.

In the present Charan or the sub-period within the Kalyug, around 300 BC, the devil is born with rise of destruction of places of worship, spread of religion by sword, fear and intimidation purely a numbers game at any cost, violence the new lines religious



intolerance, hate, ethnic cleansing, conflicts  
where peace dies every minute war between  
my god versus your god within intra faith and  
inter faith with the rise of super ego

In today's kalyug, anything and everything  
bad is possible, crimes as heinous as  
rape and murder are becoming routine

Love and gratitude between parents and  
children and between children young and the  
elders is getting quantified more and more  
with the size of the wallet

often I see pre teens to teens and beyond displaying emotion of my dearest mom, aunt, uncle, father with the goodies of value the worst to come is when the average age is at its minimum when, sons rapeing mothers, fathers forcing themselves on daughters, unnatural sex with animals torture be the game of pleasure, even nature giving up, ise of earthquakes, tsunami's and above all the polar shift, that marks the start of end

*what one see's is that truth holds the longest period and evil the shortest, worst is yet to come this book probably be reaching out to the 1 quarter or less, but the next stop in the cycle of age is truth*

*Thus the pitra dosha as seen in charts and the section was added as it is being addressed by modern day astrologers in material terms to perform the Shradha else,,.*

*In addition general information on where it can be done in India that are famous for Shradh with the availibity of Pandas*

*Though for me, no place is better than  
offering gratitude to the departed from heart  
at any place, anytime when the Sun is visible  
from dawn to dusk around a water source is  
perfect as it is the faith, devotion and will  
that matters*

*Remembering and thanks giving to the  
departed is all it takes to bring back the joy  
of bonding without wanting anything in  
return to be happy*

*It could perhaps break the down ward flight  
to more evil to come than what is already  
clear and present danger*

Before its too late

Take a pause

And think

Think about.,.

**Credits**

**And**

**information**

chapter xiii

LN's father my Paternal grandfather Ramkhelawan

photo credit : Sajivan Book, Gonda

सजीवन



लेखक—पं० रामखेलावन मिश्र राजवैद्य ।

from Alawai house 2005

Bela Pandey, mother of ManiMala

my maternal grand mother

photo : United Province Gazette



from Sandesh office, 1977

with citation as printed



### Citation in Roman

aap 'sandesh' sampadak shri Shymapati Pandey M.A ki  
dharmpatni hai. Aapko yukt Prantia Sarkar nai sthai  
municipal board ki sadasya nyukt kiya hai

### English Translation

Citation being that the Current Provincial Government has  
nominated the wife of Shymapati Pandey M.A as the  
nominated member on the municipal board

...

Today both the pyctures are here  
' Sandesh ' office has closed at Prabhat Printing  
and the book ' Sajivan ' copies are lost  
last heard in 2005 was that termities had destroyed  
all books and rare books on Ayurveda  
collected ober years by Ramkhelawan

**Source :**

information collected from village & family elders  
besides by visiting the following places that the author  
has put together with the help of :

**Panda's & Others at :**

**Gaya, Bihar**

**Badrinath & Haridwar, Uttaranchal**

**Ayodhya, Kashi & Prayag, Uttar Pradesh**

**Mattan, Kashmir valley, J&K**

**Jagannathpuri, Orissa**

Author has also travelled to Tulsipur, near Barhni  
and Barhni in the Nepalese side to verify the temple of  
Lakshmi Narayan and the search for roots in Nepal

With no malaise, the names of Places have been kept  
as they were in the 1<sup>st</sup> draft, names of changed cities  
being

kolkata 4 Calcutta

Mumbai 4 Bombay

Chennai 4 Madras

uttrakhand 4 uttranchal

**Disclaimer :**

*all dates are approximate document was for pre release circulation within the family, and others who made this possible by vetting the information has now been made public after continuous revision based on inputs updated and revised quotes from scriptures and rituals, places are only compilations multi sourced, due credit is given where ever known the interpretation of cosmic combinations has been left as being highly subjective It remains subject to corrections, on newer and corrective information. since, most of the details are of hearsay, devoid of being judgemental while commenting, authenticity is neither claimed, nor authenticated and no intention of malice towards anyone, living or dead*

*Should it cause any hurt, apologies in advance  
difficult to cover the subject with justice to past, and  
remaining truthful, once again the names could be  
anyone , it is the thought that matters*

*nothing derogatory be made towards my maternal  
grandfather, who remains as dear as ever and it is  
mere reflection of times, people named and not living  
are the one's for whom the Shradh with complete  
Shradha is observed*

**Dates :**

**April 19, 2000 - quest for roots**

**start of project being as close to**

**reality as could be & the first draft**

**Jan 16, 2001 – 1<sup>st</sup> revision**

**Jun 20, 2005 – 2<sup>nd</sup> revision**

**Nov 20, 2011 – 3<sup>rd</sup> revision**

**Nov 30, 2013 – 4<sup>th</sup> revision**

**May 9, 2015 – 5<sup>th</sup> revision**

**All dates are starting dates of revision**

### About the Author :

Author has been doing the shradh for the departed, for whom no one would do, it started with Balkrishan Pandey and his wife Vidoo which stands a long list and ever growing year by year and the author stays blessed to perform

2015 pitra paksh tarpan was performed at Ayodhya ghat on the banks of Saryu

Complete and proper Ritual was conducted  
by frail lean bending back but alert 96 year  
old panda assisted by middle aged pandas

Since march 4' 2k to september 8' 2012  
went on a sabbatical from being a  
professional photographer, with Contact  
image, member AIPA. Made Advt. films with  
infilms

Probably the 1<sup>st</sup> production house in 1986 to  
use digital computer imaging, for broadcast  
a complete commercial on air in that year



Other presentations, short films, on celluloid and tape documentaries. web design in 1990 when it was in its infancy worldwide, re-mastering computer operating system based on UNIX code kernel with GPU compliance open software to do the presentation work it was free, safe tailor made under very own name an operating system build on home PC

The occupation during this period was the quest of knowledge to learn the art of interpretation and the science of Vedik Astrology

During the course of learning from Masters of Vedik astrology philosophy and the rituals as described in various sanskrit, Pali and Prakrit scriptures through translations or the notes taken down by travelling to meet up with the learned across India

Vast pool of knowledge that resides in unknown small places, temple towns in Tamil, Telegu Malyalam, Oriya, Bengali, Assamese, Nepali among others including Tibetan has been fascinating to touch and feel such amazing information that one just got sucked into discovering ancient Vedik

Culture, along with comparative religion and world heritage

Author does not claim great or deep knowledge or be an authority on the subject  
To acquire to better understand in a decade is good enough and impossible to claim to be a master even though it being full time occupation, path to assimilate the knowledge of wisdom is open to be learned and understand with ease the complexities of Vedik system in the path of sprituality

Presently author is back with the creative world though had given up the passion of photography, way back in 2k, so with all the handicap of language, expression, style with no great flair to write, has taken up writing and since 2012 is fellow member of FWA (writers association) a professional writers platform and certification organization

Other published works include *Vipreet Rajya yoga in Vedic Astrology*

*Aditya Hridyam and the story of Ramayana, with Surya as navaGraha*

*Author also holds worldwide copyright for works on Legend of Bamiyan, walk in time, honor killed, Rosie rupayaa, among others and has authored the concept on god & faith*

Author : r4jx@Live.com

eBook prepared using apache on

## **Ranjan xSETUP”project LyNx OS.,. .,.since 2k1**

A complete operating system based on UNiX code LN for Lakshmi Narayan temple at Barhni, Nepal. My forefathers belonged to and we are called ‘Barhaniya Misr’, meaning Misra’s of Barhni. yx for yes the power of xpotentialy ahead OS built 2001 a continous project .. Source Code refined in GNU/Linux from debian the most stable, virus proof, hack proof and complete GPL compliance

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